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sins, for the Holy Spirit received in it mediates this blessing." It is further, and chiefly, Christ-baptism. In it, by means of the present Spirit, Christ baptizes with the Spirit, and thus gives himself to the baptized in a personal connection so real that it makes the facts of the life of the giver an experience to the recipient, and conveys to him salvation. This is the supreme conception of the rite presented by Paul. This union with Christ involves a union with his body, the church, and so baptism is the *sacramentum initiationis*. But this baptismal change is not *per se* "subjective" or "ethical." It is merely "objective" or "soteriological." It ought, however, to be followed by the "subjective" and "ethical."

The last part discusses faith as related to baptism. "Faith is its usual subjective condition, but, as pre-baptismal, it is not *fides salvifica*. To be *salvifica* faith must appropriate salvation, but this it can only do in baptism. Baptism, therefore, furnishes the "Wendepunkt"—the turning-point—at which the faith which desires salvation becomes the faith which grasps salvation: "the place where the *velle accipere* of the gracious soul becomes its *accepisse*."

This cursory review presents a book of no irenic cast. It will evoke aversion or admiration. But, whatever the emotion its study may excite, it will be admitted that its sincerity and thoroughness of treatment make it a respectable contribution to the literature of baptism.

ROBERT KERR ECCLES.

BOWLING GREEN, O.

THE SOCIAL TEACHING OF JESUS. An Essay in Christian Sociology. By SHAILER MATHEWS, A.M., Professor of New Testament History and Interpretation in the University of Chicago. New York: The Macmillan Co. Pp. 235. \$1.50.

THIS volume is noteworthy as the first serious effort to formulate a complete section of the social teachings of the Bible from the modern point of view. The reception which it has already received emphasizes the demand for a distinct department of research and scientific formulation dealing with the social data of the Scriptures, which ultimately is sure to create a biblical sociology. That the material for such a department of study is both abundant and clearly enough defined to warrant its differentiation will be evident to anyone who seeks to discover, classify, and synthesize the scriptural data concern-

ing, *e. g.*, the evidences of social design in creation or redemption, the bond of social unity, the goal and direction of social progress, the power available to promote progress and realize the social ideals, the media through which the power is to be applied to life, the nature and relation of specific social structures, and the ethical and spiritual relationships in which the social classification of men involves the individual and the church. It is fortunate for this new and increasingly important line of study that its initial publication not only comes from one so well qualified for his task, both by exegetical equipment and social insight and intelligence, but that it deals with the social teachings of Jesus, upon our understanding of which the interpretation of all the related biblical data depends. Had the author borne in mind the vital relation of the social teachings of Jesus to those in the Old Testament that led up to them, and those in the New Testament and subsequent Christian experience which are as closely identified with them as the conclusion of a proposition is with its logical premises, his discussion might have differed in at least these particulars. The sphere he allows to "Christian sociology" might not have been so exclusively restricted to "the social philosophy and teachings of the historical person Jesus, the Christ." His discrimination against applying the qualifying adjective to processes of sociological investigation and in allowance of its use to characterize the formulation and application of results is most warrantably and admirably drawn. But, if within the latter sphere sociological effort be made, either to formulate a science of a Christian society, or scientifically to develop a society worthy of the Christian social ideal, the scientific result of such effort would seem to have claim to be considered Christian sociology. If for no other reason than that it gave scientific recognition to the facts and forces of Christian history and experience, which have hitherto been almost as much ignored in scientific sociological literature as if they had never existed, such a view of social phenomena would, for the present at least, need something to designate its differentiation. Again, in developing the remarkably well-balanced statements of Jesus' teaching regarding the interrelationship between the essentially social nature of the individual man and the social order of the kingdom of the Father, the author might have been considerably less sweeping in his denial of the political and economic implications inevitably involved in that "divine brotherhood . . . capable of expressing itself in a universal society." For, in his very justifiable caution to safeguard the teach-

ings of Jesus from being identified with schemes of social amelioration, and rival systems of social philosophy, he almost suggests the denial of the legitimacy of relating these divine ends to any conceivable human means for their realization. While, for instance, it is literally true Jesus "neither forbids trusts nor advises them, is neither a champion nor an opponent of *laissez faire*, neither forbids trades unions, strikes, and lockouts, nor advises them, was neither socialist nor individualist," the denial should hardly be carried so far as to imply that his present-day disciples should be without conviction or attitude toward these things, which are the most crucial tests of the presence or absence in them of Christ's own spirit of brotherliness. In the very ingenious balance preserved between Jesus' use of sonship to God in the more restricted sense and his significant failure to deny "that relationship of God and men which we moderns denote as the paternity and sonship," more emphasis might have been justly placed upon the truth "that this conception of the love of God is the very core of the Christian teaching, of which Jesus was himself the living revelation," which, the author asserts, "the most casual reading of the New Testament shows."

In the appeal which the discussion as a whole makes to the reader's favorable judgment of the author's scholarly fairness, judicial reserve, firm statement of his own opinion on many disputed points, linked with great consideration for those who would differ from him, and of the Christian balance steadily maintained between the emphasis upon the individual and the social life, the volume demonstrates its capacity to awaken interest, start study, and lead to further development in the interpretation and application of the social teachings of Scripture.

GRAHAM TAYLOR.

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THE NEW TESTAMENT CHURCH. By REV. W. H. H. MARSH, Logansport, Ind. With Introduction by FRANKLIN JOHNSON, D.D., University of Chicago. Philadelphia: American Baptist Publication Society, 1897. Pp. xvi+544. \$2.

THIS is a discussion of the New Testament doctrine of the church. The writer thinks "the time has fully come when the whole question concerning the constituency and polity of the New Testament church must be thoroughly recanvassed, and especially by Baptists." And this book is an earnest and comprehensive effort in this direction, by a